

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JULY 11 1901.

VOL. III, NO. 35

Do not fail to read the advertisement of Bethel College. Keep up with the march.

We are pained to note the death of Sister Mum, the mother of our brother, R. D. Mum, of Langford.

Bro. B. T. Price of Okolona, was a caller at THE BAPTIST office last week. Being out, we did not meet him.

Our mother, Mrs. E. J. Tate of Goodman, and cousin, Miss Pearl Siddon of Durant, were our guests last week.

Examine the Georgia-Alabama advertisement in this issue. It may be worth much to you. You want to keep up.

Bro. W. A. Hamlett, of Grenada, was in the city last week, but we did not meet him, as he was here only between trains.

We are sorry to learn that Bro. J. N. McMillin, the bishop at Hattiesburg, has been sick for more than a week, but is now convalescent.

A note from brother Geo. Robert Cairns informs us that he is at Pickens. He is with a good, appreciative people. We trust that the Lord will greatly manifest his presence.

Do you wish to keep up with Miss. College? Then don't fail to read the large advertisement in this issue. It will give you the necessary information. You can not do well without this.

Johnson-Taylor Co., are holding forth triumphantly in their large quarters on State street. Read their large display advertisement on another page. When in the city, do not fail to call on them.

See in another column the card of Dr. R. L. Price, the osteopath. Note the fact that he has removed to 104 East Capitol Street, where he is well prepared to treat his patients. His treatments are very generally satisfactory. Give him a trial.

Remember that THE BAPTIST is now in the midst of the summer months, so trying to newspapers of all classes in the South. It needs and will appreciate whatever you may be due it. It is practicable, please remit. It will be a relief in these trying months. If you are not a subscriber, why not attend to this matter now? The denominational interests demand the wider circulation and more general reading of the State paper.

Bro. J. E. Phillips has resigned his work at Port Gibson, and is open to consider work at other places. From what we can learn, the work at Port Gibson prospered under his ministry.

Bro. John C. F. Kyger, of Waco, Texas, writes: "I am expecting to visit Mississippi in the early autumn for some meetings. Prof. A. B. Little will sing the gospel for me. He is a great singer. Pastors will write me at Waco, Tex."

In this issue appears an advertisement of the State University. Read the advantages set forth. This institution ought to be full of young men, especially as the faculty is composed of men who know what is right, and have the nerve to stand by it.

Under the heading "Progress at the South," the *Commercial and Financial World*, speaks in very strong terms of the possibilities of the South and in particular of the certainty of Gulfport's early becoming the export city of the South.

The large advertisement of the Judson Institute, Marion, Ala., in this issue will not fail to interest our readers who are seeking a school for their daughters. President Robert G. Patrick is a gentleman of fine culture and noble spirit. His influence, both educational and religious, can not fail to prove of lasting benefit to young ladies.

Prof. W. I. Thames knows the value of printer's ink. See advertisement of Poplarville High School in another column. Its growth has been simply phenomenal. It bears a very high record for thorough work, both in the lower and higher branches. Prof. Thames has in large part made The Mississippi School Journal what it is.

Bro. C. D. Daniel, our missionary to Cuba, paid us an appreciated visit yesterday. He is in the States now travelling in the interests of Home Missions. He spoke last night in the First Baptist Church on his work in Cuba. He will attend our State Convention next week, as the representative of the Home Board.

Pressure of duty in another direction prevented the presence of the editor of THE BAPTIST at the meeting of the Stockholders of the Gulfport Chautauqua Association on June 29. The Stockholders did altogether the proper thing in electing Rev. J. B. Sarcy, D. D., President. He is close by, and entirely capable. Anyone desiring to communicate with the president will address him at Biloxi, Miss.

A note from our old friend and college mate, Rev. I. P. Trotter, of Bardstown, Ky., informs us that he left for California, Yosemite Valley and Yellowstone Park, on July 8. He needs the rest and hopes his trip will be helpful to him so that on his return he will be able to do better work for the Lord than ever before.

Bro. H. E. Wilkinson, whom many readers of THE BAPTIST met and loved as an earnest worker, left last Monday for San Francisco, Cal., where he will make his home. He leaves warm expressions of love and confidence for his co-workers in Vicksburg, and expresses regrets in leaving Mississippi. We pray that God's richest blessings may follow him and his noble wife.

While in Madison last Lord's day supplying for Dr. Leavell, who was off in a meeting, we were very cordially entertained in the hospitable home of brother Geo. R. Owen, who is Sunday-school superintendent, and seems to be one of the leading spirits in the church. Our aged brother, J. F. Norman, was elected to represent the church in the coming convention. He is over 70, and a beautiful example of fruit-bearing in old age. The congregation at 11 a. m. Sunday was large and attentive. They made their annual offering for State Missions. Owing to the absence of several, it was not rounded up.

We have received the new catalogue of the Tulane University of Louisiana, in New Orleans, just issued from the University Press.

An examination of its contents shows that Tulane under the guidance of its new President, Dr. Alderman, has just completed the most successful session in its history. There were eighty instructors, and 1,150 students were in attendance. Beginning with the next session there will be inaugurated several new features. Ampler facilities will be afforded in the matter of instruction, the working force will be increased, and two entirely new departments will be created. Larger facilities will be afforded in the selection of studies under the new Elective system, and certain special courses will be instituted. Measures have been taken to enable students living in the new dormitories, to obtain an education at an minimum cost. A bureau of Self-Help has been organized which will do all in its power to assist students of limited means to help pay their way through College. The keynote of Tulane for the future is the expansion of all her energies and the consequent enlargement of her influence and capacity for social service. We call the attention of our readers to the advertisement of the University in another column.

The Relation of the Sunday School to Church Development.

We are living in an age of intense intellectual, spiritual, and political activity. The head, the heart, and the hand, freed from the ignorance, the superstition, and the slavery of former centuries, are thrilled with a sense of absolute independence. High schools, colleges, and universities have opened wide their doors to boys and girls of all classes and conditions. Books, newspapers, and periodicals are to be had almost for the asking. A finished education is within the easy reach of every young man or young woman, who has the native capacity for receiving mental culture, and who is not ashamed to soil his, or her hands, with honest toil. Advancement along literary lines is generally means advancement along spiritual lines as well. Our country is full of active Sunday schools, and live churches. Sectarianism is giving place to universal brotherhood; complex creeds are passing out; and the gospel in its original beauty and simplicity is sinking deep into the souls of the faithful. The spirit of evolution seems to possess the very air we breathe. The rising state man has caught the enthusiasm of the age, and is pouring forth his sublime oratory in defense of the cause of expansion. Development is the watchword of the twentieth century.

With these facts clearly in mind, let us for a few moments look into the subject which is now before us. On examining it, we find that these three questions naturally present themselves: first, what is church development? second, how may this be brought about? and third, what is the primary object of the Sunday school? We shall not attempt to discuss these questions, but shall only touch upon them here and there.

First then, let us inquire into the significance of the term church development. We wish to begin by pointing out a few things, which some may be inclined to accept as irrefutable evidence of genuine growth, but which are, in fact, only the visible effects of certain invisible causes. Real development cannot be measured by the standard of graceful arches, shapely spires, and faultless architecture, nor by the pomp and splendor of ceremonial observances. It cannot be accurately determined by the steady increase of membership, nor by the lavish expenditure of millions for institutions, and maintaining orphan's homes, charity hospitals, Bible schools, mission stations, and other worthy organizations of a similar nature. Of course, we do not disapprove of magnificent cathedrals, in which to worship the Creator of temples not made with hands; neither do we oppose elegance and refinement in religious services. It thrills our souls with divine delight to see the wayward child return to his father's open arms; and to hear the tinkle of the golden coins as they are dropped into the ample coffers of the church; and yet how often these things are the outcome of our own foolish vanities rather than of our sincere devotion to duty.

A church is an organized body of baptized believers in Jesus Christ. If this statement holds good, then regenerated human souls are the material out of which the true church has

always been fashioned. The church is the unit; each individual member is a fractional part of this unit; therefore, it necessarily follows that real church development is simply the strengthening and upbuilding of these component parts.

So then if the growth of a human soul is what we are now interested in, the next question is, how may this culture be brought about? We are not dealing with an abstract idea, but with a thing of life; therefore, let us learn a lesson from the beauty of the lily, and the fragrance of the rose. The laws of life are just the same both in the natural and spiritual realm. What is true of one is also true of another. Growth is a mysterious and a spontaneous process. We see it going on all about us; for this is the season of natural development. Behold yonder broad expanse of waving green! A few weeks ago nothing could have been seen out there, except a barren waste.

What, then, has brought about the wonderful transformation? Simply this: the fertile soil has been carefully prepared; the golden grain has been sown; the hidden life within the seeds, has bestirred itself, and in the very teeth of gravity, has slowly, but steadily, pushed its way up through the warm earth toward the radiant sunlight. We do not know how the living germ became the vigorous plant. We only know that there were certain conditions to be fulfilled, and that the growing plant has met these requirements; but the rest remains a profound mystery. It is just the same in spiritual growth. The soul is the seed; the Holy Spirit has sown the seed of the gospel; the spiritual plant has appeared; but we do not understand by what process. The analogy may be extended still further. Just as the natural growth cannot thrive without proper cultivation and the nutriment which its nature demands, just so the spiritual growth cannot flourish without the proper spiritual cultivation and the nutriment which its nature demands. Plants and animals require material food; the soul must be fed with the bread of life. These draw their sustenance from their natural environment; the soul derives its strength-giving elements from a divine source. The development, therefore, must be brought about by bringing the spiritual life into closer touch with spiritual environment.

This question, then, naturally presents itself. Does the Sunday school tend to bring about this nearness of relationship between soul and its Creator? Perhaps we cannot answer this better than by having recourse to another analogy. Why do our people so cheerfully submit to taxation for the support of our magnificent public school system? Is it not because they realize that the most perplexing problems of life can be more readily solved by men and women who have enjoyed the benefits of mental culture? Why do hundreds and thousands of fond parents all over this fair land of ours, make so many noble sacrifices to send their sons and daughters to colleges and universities? Is it not because they feel that, by being brought face to face with the sublimest thoughts and conceptions of the mightiest minds of all the ages, their

children shall develop into more glorious specimens of genuine manhood and more beautiful types of real womanhood? The primary object of all schools is to build up and strengthen their students; the Sunday-school is no exception to the general rule; but the heart, and not the head is its peculiar charge.

If we wish to become poetical, we must study the recreations of the poets; if we desire to attain philosophical ability, we must pore over the pages of the philosophers; if we sincerely yearn after the Christ-like nature, we must saturate ourselves with the sublime teachings of the Savior of the world. Christ has declared that to know God is life. The attainment of life is the chief end of man; the attainment of it more abundantly is genuine development.

Our largeness of life is commensurate with our knowledge of God; therefore since the Sunday-school was established for the purpose of enlarging our spiritual knowledge, it necessarily follows that its primary object is to advance the interest of the kingdom of heaven by giving real soul culture. We, therefore, find that the Sunday-school bears the same relationship to church development, that the secular school bears to intellectual development.

DAVID E. GUYTON.

What is Implied in Church Membership?

A PAPER READ BEFORE THE 5TH SUNDAY MEETING OF UNION ASSOCIATION AND PUBLISHED BY REQUEST OF THAT BODY.

BY S. S. JACOB.

The only way to find a complete answer to the above question would be to search the sacred pages and learn all that is taught us on this all-important subject. To do this would take too long for an occasion like this to reward it after we had found it, or even to read or repeat it after it was recorded. The more I think of it the more I am convinced that no one since the time of Christ and the Apostles could ever do justice, in brief, to this subject. But, to make the effort to mention a few things that are implied in church membership:

First of all, conversion is implied—not merely a profession of faith, that might be spurious, but Godly sorrow for sin; repentance toward God and faith in the Lord Jesus Christ. Without this no foundation is laid for the many other things which come in answer to this question. Baptism, as all Baptists know, openly declares to the world that we are dead to sin and alive in Christ, henceforth to follow and obey Him in the letter and in the spirit—the symbolic term used by the Apostle Paul in referring to baptism, so beautifully explaining the transition from a life of sin to a life of holiness; and, if I may add here, forever settling all doubt as to the form and import of baptism.

Church membership implies that Christ is all in all to us, and that we are His completely. Have we proved it in our lives? Can we in our weakness, in our forgetfulness; yea, in our downright sinfulness, comprehend

the half of what is implied in the term "church membership"? Are we progressing as we should? Are we growing in grace? Are we not commanded to leave the first principles and go on to perfection?

Church membership means progress—progress in all that is good and noble in every direction, but especially in the divine life. It means "helpfulness," and forever answers the question, "Am I my brother's keeper?" Church membership implies that we love the souls of men, and are doing all we can for their salvation; that every redeemed soul is our brother. Do we always treat him as such? Church membership implies that we are the "salt of the earth," and that if it were not for our influence the world would go to ruin; that we are living epistles, "known and read of all men," that we have placed ourselves in a position to be watched by men with the closest scrutiny—men who expect great things of us, and if we do not meet their expectations, will either brand us as hypocrites or conclude that church membership does not make good its claim. Church membership implies that we are either leading souls to Christ or driving them farther from Him by placing ourselves as stumbling blocks in their way. Church membership implies that we have been adopted into the family of God; that Jesus Christ is not only our Savior, but our elder brother, and has so honored us as to make us co-laborers with Him in extending His kingdom; an honor that we do not feel worthy of, but only know that we are made worthy by the blood of Christ. Church membership implies that all the precious promises in the Sacred Book are ours. Church membership implies that this world is a temporary abode; a preparatory department where we are to make all necessary preparation for a better life; that somewhere beyond the confines of time there is a place of never-ending happiness and peace which the Lord has prepared for those who love Him.

Congressman McClain says oratory and poetic phrases are about played out in the halls of Congress. The man who addresses that body now must have some facts and tell those facts like he wants to help his nation. The member of Congress who speaks simply to get off some flowers and figures of speech is not needed and soon becomes laughing stock for the other members.

I wish we were as wise as Congress, but we are not. The man today who can say pretty things and orate it is the most popular preacher with a large class. Delivery of speech certainly plays a good part in preaching and all other public speaking, but the thing delivered is the most important.

I know one of the best pastors and preachers in the State who has resigned, and one of the members said, "If we could get a man with a fine delivery our church would build up." Some members do not want to do any thinking; hence, if they can get a minister who will give them a display of fireworks on Sunday and say nothing about the sin of raising money by giving oyster suppers, he is our man. We will pay him. This sky-skimming preaching is pleasing, but it does not stay with you. This same brother whom the

member complained of not having a good delivery has preached fourteen years to some of those same people. Surely he must have delivered something.

The unconverted, especially like a gushing style of speaking, and the older members will finally say, "Yes, we like our pastor. He feeds us every time, but we have a lot of young people, and we shall have to get a man that will suit them." When a church does this her day for spirituality is numbered.

Cicero and Demosthenes furnish us two styles of public speaking. Cicero said pretty things, and the people who heard him complimented the speaker instead of thinking and remembering the things spoken. Cicero drew the people to him, instead of directing them to his subject. This is what Brother Gambrell calls stackpole verification. I have seen members who said nothing of their church, missions or doctrine, but gloried in their pastor. It's well to love a pastor, but it is far better to get the members to love the cause, and look at all our ministers as belonging to us and the Church. It is the message we need.

When Demosthenes spoke the people said, "Let us fight Philip." They forgot the speaker and thought only of what he spoke. This is the ideal of public speaking, either in the pulpit or on the platform. Hide behind the subject. Paul gloried in the cross. The people saw the cross, but not Paul.

Bro. George Cairns said in a sermon at Summit, that he had visited Churches where the pastor was only staying and doing nothing but trying to keep its members in good humor. The members were babies and the cradle had to be rocked all the time. The first thing he did when he met such a condition was to give the babies good, old-fashioned gospel spankings. George Elliott went to hear Bro. Spurgeon once, and on the way from church said: "I don't like him. He makes me feel mean."

Dr. J. M. Frost said in a speech the other day in Tennessee, "We want preachers to take Bible theology in the pulpit and set it on fire." No effort at oratory, no labored style to show learning, but the story of Jesus and His love told in a conversational style, and then if something wants to bubble up now and then from the soul and play around like summer lightning, let it play. This is eloquence, not oratory.

ORTHODOX CORNER.

Poor Comfort.

In THE BAPTIST of June 20, the orthodox man, to comfort his brother, said, "don't fret, my brother." The good work of saving the world and keeping the doctrines is going to go on.

We are satisfied of this fact, but shall we endorse error because the truth is going on? Orthodox says the brother who opposes ministerial education, thinks we need to get back, well, the brother who opposes ministerial education ought to get back, but that doesn't make amends for the church branch theory.

Orthodox says (we), which leaves the impression that he belongs to the church branch crowd; if he does then he ought to change his name, for that is not orthodox, it

is policy-dox. The brother thinks because the foot-washing man is disturbed, I ought to be comforted. I neither belong to the foot-washing crowd—the opposers of ministerial education, nor the church branch crowd, and find but little comfort from his advice, "don't fret."

He said I was very much disturbed, and so I am. If Paul could have heard what I did, I don't think he would have winked at it, but would have risen up and called for an explanation.

O, foolish Gallatians, who hath bewitched you?

Brethren, I can't understand how we are to be comforted by such advice. If we are to let our leading brethren make use of such language without being corrected, then where will we land? If we are only a branch, and not the church, then I am ready for the light to be turned on, showing us where the church is.

Brethren, I am more than ever convinced that this is a tendency to drift with the tide, and I feel that we have something to be disturbed for. Paul tells us that Christ had been given to be the head over all things to the church, which is his body. Now then, we have one church and one head. If there is more than one church, then one head would not be sufficient, one head and two bodies would be a deformed body; so, we are going to contend for "one Lord, one faith, and one baptism," and hope the brethren who are disposed to be liberal, will remember that we have the word to preach, and that regardless of human sympathy, or errors of others.

Brethren, speak out, if you don't like what is happening.

Yours fraternally,
E. H. GARNER.

Our Need.

Again and again I have said it was great, and yet not so great as to be beyond the reach of our people's help. Brother, we need your help; sister, we need your help. Nothing short of the most general giving, and the most liberal giving, will enable us to meet our obligations. Many will see this, who have not helped, for some reason, it may be they were not present when the collection was taken; it may be the State Mission collection has not been taken in your church, whatever the reason, let not the Convention come without your gift to this great cause.

Why cannot ten churches send each \$100? Why can not twenty churches send each \$50? Why cannot fifty churches send each \$20? Why will not your church help us fifteen, or ten, or five dollars? Why do you not take this matter on your own heart, and send help and get others to send with you? The time is short, it is true, but so much can be done to the glory of God if we do with our might what our hands find to do. Please let me hear from many, many, many of our Father's children in the next few days, who "come up to the help of the Lord, to the help of the Lord against the mighty."

A. V. ROWE.

Is Baptism Essential to Salvation?

(A PAPER PREPARED FOR AND READ BEFORE
FIFTH SUNDAY MEETING AND ASKED
TO BE PRINTED IN THE BAPTIST)

God's revealed word is emphatic in its declarations. There is no middle ground. It declares we are either saved or lost, condemned or not condemned. "All have sinned and come short of the glory of God." Rom. 4:23. "He that believeth on him is not condemned; but he that believeth not is condemned already." John 3:18. So then if all are lost the most important question that any man can ask is the question "What must I do to be saved?" Acts 16:30. Everything in the Bible is essential for something. There are no non-essentials in it. Baptism is often spoken of and must be essential to salvation or to something else. That it is not essential to salvation I proceed to prove.

How are we saved? By one of three ways. We are either saved by "Works Alone," by "Works and Grace Combined," or by "Grace Alone." We are shut up to one of the three.

Now which? Does God save men by works alone? Let God answer and all men keep still. "If Abraham were justified by works, he hath whereof to glory, but not before God, Abraham believed God and it (his belief) was counted unto him for righteousness." Rom. 4:2.

Again Rom. 4:6, "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." Again, Eph. 2:9, "For by grace are ye saved through faith and that not of yourselves it is the gift of God, not of works, lest any man should boast." So God says salvation is not of works and John says "He that believeth not God hath made him a liar." (1 John 5:10). Salvation then, is not of works and baptism being in the catalogue of works cannot be essential to salvation.

Passing from this point let us consider the second, Does God save men by works and grace combined? What saith the Lord on this point? "Not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works." Eph. 2:9. Created in Christ for the purpose of good works and not because of good works.

The salvation comes first, the good works follow as a consequence and do not help bring it about. It is a change wrought by God. "Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ, from the dead," 1 Peter, 1:3. If salvation comes of works then it is not reckoned of grace but as a debt which is owed to. "Now to him that worketh is the reward not reckoned of grace but of debt." Rom. 4:4. So then if men are not saved by works alone nor by works and grace combined we easily see how baptism is shut out and forms no part of a man's salvation. We are then shut up to the conclusion that man is saved by grace alone.

Let's see if this conclusion be true. "By grace are ye saved through faith and that not of yourselves it is the gift of God," Eph.

2:8. Believe on the Lord Jesus Christ and thou shalt be saved." No baptism in it, no good works in it. Acts 16:31. "He that heareth my word and believeth on him that sent me hath everlasting life." John 5:24. Not may have but hath already. Not may have after baptism, but is now in possession of it. Look at an example. The thief on the cross was told, "This day shalt thou be with me in paradise." He was neither baptized nor had he good works to his credit. He simply believed and it was counted unto him for the righteousness.

How can I be saved? "Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him and to our God for he will abundantly pardon." Is. 55:7. Turn from trying to save yourself or from trying to get good enough to be saved and God's grace will prove sufficient, for in his sight "all our righteousness is as filthy rags." The bitten Israelite simply looked at the serpent Moses had lifted up; look to the Christ lifted on Calvary and to us there is salvation. How easy, how simple, how sure.

But why baptize if salvation is not dependent upon it? If I can go to heaven without it why be baptized? The Lord answers: "If ye love me keep my commandments." "If ye love me ye will keep my commandments." The very first command he gave to a saved soul was "be baptized." John first made disciples, then baptized them. Baptized not to be saved but because we are saved and love Him who saved so much that we are willing to do what he wants us to do. Obedient not because we want to go to heaven or because we want to avoid hell but because we love him. Christ commands it and we know he did, and he adds, "If ye know these things happy are ye if ye do them." But what is the penalty if we do them not? Will we be lost if we disobey him after salvation is ours, and fail in the keeping of his command to be baptized? No. For the soul saved is always saved. "My sheep hear my voice and I know them and they follow me and I give unto them eternal life and they shall never perish." But if we know his commands and wilfully neglect to do them he will whip us. Hear him, "As many as I love I rebuke and chastise." Rev. 3:19 "The Lord hath chastened me sore, but he hath not given me over unto death." Ps. 118:18, "We are chastened of the Lord that we should not be condemned with the world." 1 Cor. 11:12.

So then if God's Word means what it says, and it does, we can easily see where its place is. Not a saving ordinance, but declares our love for him who saves in that we show forth our obedience by submitting to this command. And also our death to sin and resurrection into a new life. "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life." No, it is not baptism that saves from sin. "But the blood of Jesus Christ his son cleanse us from every sin." 1st John 1:7.

Respectfully,
W. E. ELLIS.
Senobia, Miss.

What is the Bible Teaching on Communion at the Lord's Table?

It was in the midst of the Passover Supper that Christ instituted the Lord's Supper. The Lord's Passover had been sacredly kept for between two or three thousand years. It no longer has the meaning for which it was instituted, therefore Christ celebrates it the last time with his disciples and gives them a new supper. The one does not grow out of the other, but what the former foreshadowed the latter commemorates.

We notice first the Jewish Passover.

1. The lamb typified Christ.

(1) It was a male of the first year, to set forth the excellence and the maturity of his humanity. He was "the son of David"—and he was "the son of man."

(2) This lamb was to be "without blemish." He was in his birth immaculate, unique in purity and wisdom, and in his life and death perfectly righteous.

(3) It was taken from the flock, to show that the humanity of Christ was to be real. It was no phantom. He was "bone of our bone."

2. This lamb's sacrifice foreshadowed Christ's death.

(1) "Taken from the flock" in order to be sacrificed, it became a vicarious victim. It became the substitute for those that were spared in consequence of its selection. So Christ, having identified himself with our race, was taken as our substitute.

(2) In the Passover institution the blood of the lamb sacrificed, and sprinkled in faith on the door-posts and lintels of the houses, protected the inmates from the sword of the destroyer. So is their life and salvation where by a sure faith the blood of the Lamb of God is sprinkled in the heart.

(3) The time was the fourteenth day of the month Abib—"between the two evenings," viz: "Ninth hour," when Jesus cried with a loud voice and gave up the ghost.

(4) Even the direction respecting the preservation of the bones of the lamb from fracture had its prophetic meaning. (John 19:36.)

3. The Passover feast anticipated his communion.

(1) The Egyptian had no right to the Passover. It was not for the idolater, but for the believer. So neither are the blessings of redemption in Christ designed for the obstinate sinner, but for the humble believer.

(2) It was to be eaten with unleavened bread. Leaven being a kind of corruption, was an emblem of insincerity and falsehood. The faith which saves is not that of the hypocrite, but that of the true man.

(3) It was to be eaten "with bitter herbs." The unleavened bread and bitter herbs together made the "bread of affliction." So, if the sinner would commune with Christ, he must come with contrition and repentance.

We notice second—The Lord's Supper.

1. Its Elements.

(1) The bread was to represent, signify, or be an emblem of the body of Christ. Not

his very body, but emblematic. Bread may be said to represent all food that supports the body. So is the body of Christ, discerned by faith, the sufficient and necessary food of the spirit.

(2) Wine was to represent his blood. This is not to be taken literally, but as the bread. The drinking of literal blood was practiced by the idolaters, but was never practiced by Jehovah—(see Ps. 16:14.) Blood of the vegetable kind is chosen to set forth the life of the resurrection Christ, which is that in which the true Christian has communion with him.

2. The treatment of the Elements.

(1) He blessed both bread and wine. This was no miracle performed on the Elements—but simply gave thanks to God. Christ, as man holding the table of the redeemed, gives God thanks.

(2) The breaking of bread and pouring out of the wine vividly call to remembrance the prominent features of the Passion.

(3) Our participation of the supper sets forth the believer's communion with Christ, his assimilation to Christ, his incorporation with Christ, and his union in spirit with the Lord. He gave this ordinance to his disciples and not to the apostles, as such, so all disciples might claim this privilege.

(4) Notice the hymn—Peace at such a time, to me, is most fitting. The hymn had its birth with the ceremonial law, so it is not to die with it. Christ removing the hymn of praise from the close of the Passover to the close of the Lord's Supper shows that he would have his church perpetuate it.

In the Passover supper God was preparing his people for the coming death, and resurrection of Christ. They had kept the Passover until it was a part of their religious life. Christ does not leave them without a supper. While the one looked forward, the other looks backward. "This do in remembrance of me."

Third—Who should commune together?

1. True disciples of Christ—learners of Christ. Not learners of men.

2. Since the Lord's Supper is a church ordinance—members of the church should commune together. The second chapter of Acts tells us who are fit subjects for membership.

(1) Peter said "repent."

(2) They "received the word gladly"—there is belief.

(3) They were baptized."

(4) They "continued in the doctrine and fellowship."

(5) They looked out upon the work with "one accord."

There must be union with Christ before there can be communion with him. We commune with Christ in the spirit. But there certainly should be accord and fellowship with the brethren in the church, before, as well as during communion.

R. L. BUNYARD.

Hernando, Miss.

Yarborough at Lexington.

We invited the Jackson bishop to help us in a meeting, and without any parleying he came right along. The meeting began on

Monday night after the fourth Sunday in June, and continued until the night of July 3rd. We had a feast of good things at every service. Bro. Yarborough's preaching was of a very high order—the subsoiling kind. A sincere heart and a blameless life are powerful helps when one goes to hold forth the word of life, and this is the reason why Bro. Yarborough is such a sweet preacher, and this is the reason why his words sank so deeply into our hearts. It will ever be a fact that true piety is the preacher's fort.

The meeting was well attended considering the thermometer. I would like to know what thermometers are for anyway? They keep people away from church, and are the cause of a sight of unnecessary talk about the weather, and then they frequently kill people. It takes a tremendous constitution to get over having a thermometer poked at you three or four times a day for a month. Notwithstanding the thermometers, we had a good, strong crowd out at every service during the meeting. The Christians were greatly encouraged, and strengthened, and good seed were sown in the hearts of some sinners, but no one made a profession of religion during the meeting. One person united with the Church by letter. The meeting served as a splendid tonic for our spiritual appetites. Many are "hungry and thirsting after righteousness" who before the meeting cared not for such things.

Lexington presents a unique condition spiritually, in that our people are nearly all professors of religion. Lexington also furnishes one of the strongest proofs that I know of the impotence of infidelity and skepticism in their operations against Christianity. We have several infidels, and they talk their infidelity to everyone that will listen; and yet, in proportion to our population, I would dare say that we have more people that fear God than almost any other town in the State.

Think of what old Holmes county has done for Mississippi! She has given us our genial, good-looking editor, T. J. Bailey, our ubiquitous secretary, A. V. Rowe, and our capital pastor, W. F. Yarborough. Where is the county that can beat Holmes? Come to see us.

Yours truly, J. F. TULL.

Lexington, Miss., July 6, 1901.

New Church Organized.

The Baptists all over Mississippi should rejoice with the State Mission Board, through whose efforts a little band of saints at Jones-town have been organized into a Baptist church. This town is some twenty five years old, and has been a Methodist Jerusalem during these years, there being no other than a Methodist church in town.

There are so many Jews, Chinese, negroes and non-Christians that the Methodists even have a small organization. Our State Board sent Rev. J. E. Barnett to Jonestown two years, during which time an organization was contemplated but never realized. Then the work was abandoned, and in 1900 no Baptist preaching was had in Jonestown, but this year the State Board resumed the work, with the writer as missionary, the Board agreeing to pay half salary while the town pay half.

The town has come up nobly with her part.

The writer wired Eev. R. A. Cohron, Superintendent of Delta Mission Work, to be present at the organization of the church Sunday; also wired Rev. J. E. Barnett, former missionary here, to be present, but both failed because of previous engagements. Hence the writer, after preaching from text Matt. 16:18, proceeded with the organization. Ten members from sister churches resolved themselves into an independent body by vote, and after adopting church covenant as recorded in Pendleton's Church Manual, prayer was offered for the new church.

Officers were elected as follows: M. R. Cooper, pastor; H. C. Dale, clerk; Dr. J. T. Longino, treasurer; Mrs. E. B. Barger, collector. The election of deacons was deferred twelve months.

The night service was devoted to the reading and discussion of the Articles of Faith, as written by Dr. J. Newton Brown. These articles were unanimously adopted.

These ten constitute a noble band of Christian workers, and you will hear from them. Pray for the church.

M. R. COOPER,
Missionary of State Board.

Belen, Miss, July 9, 1901.

Not Half Awake.

[Religious Telescope]

As evidence that the Christian church is not half awake in regard to this gigantic evil, take the following: Ohio has local option. Any county, township or incorporated village can vote out the saloons, if they will. Recently, in a certain town, the temperance workers resolved to close the saloons. The question was thoroughly agitated. A census of the voters was taken, and it was found that there was a majority of twenty-three who were members of church. The anti-saloon people were delighted. They worked earnestly right up to the evening of the election day, confident of victory. But alas! when the votes were counted, the saloons had the victory; the town went "wet" by a majority of twenty-three!

Did not the church members of that town give the victory to the saloons? Would they have done so had they been truly awake? Ah, so many church members like, and are unwilling to give up their grog!

Remember, too, that this was done at a non-partisan, local option election. Partisan politics had nothing to do with it. "How long, O Lord, how long?"

GOOD MEETING.

I crossed over the line into Louisiana on the 20th of June to assist Bro. J. B. Cole in a meeting at Slaughter, La.

We had a great meeting; one of spiritual power. We saw six souls saved and many Christians built up. Quite a number were seeking to know Jesus. Much good will come from the meeting.

Bro. Cole has recently come to us from the Christian church. He is much loved, and is doing a good work at Slaughter and Clinton. Some noble people in the Slaughter church,

JOHN P. CULPEPPER,

Gloster, Miss.

Delta Workers' Conference at Lula.

AS SEEN BY AN ATTENDANT.

Through the kind mercies of our All-wise Ruler,
We've been permitted to meet here at Lula,
To play and talk and pray and preach,
The gospel of our Redeemer to teach.
We've had a good time, a heavenly Christian greet-
ing.
And everybody agrees, we've had a warm meeting;
Seventeen preachers, a few zealous laymen
To encourage the workers with soul-stirring Amen.
Real good organist with an office,
To help on the work by leading the choir;
With solo, duet, quartet and crowd,
We make the welkin ring with songs long and loud.
A few good sermons with devotional prayers,
Which the audience listens to on benches and
chairs.
Subjects discussed by a committee one,
(A few more talkers would have given more fun.)
But the time is short and the weather is warm,
And all want to get back to merchandise and farm;
So we hurry on the work and will soon get through
And bid each other a sweet kind adieu.
Then back to our churches to commune with the
Saints,
By sharing their sorrows and hearing their 'plaints.
Would you know these preachers? then listen to me,
As I introduce Boone, of Memphis, Tennessee:
He gave us a sermon all about his new birth,
Which we all considered of incalculable worth.
Then the young man from Greenwood, J. B. Law-
rence,
That deluged us all with Tennessee in torrents;
He spoke of the crop, the rain, and the crown—
I'll tell you this brother is here to win renown.
Then Rice from Cascilla, just a feet, two,
He preached and did the best he could do.
If he didn't beat them all, I guess you know why,
'Twas just because he couldn't not that he didn't
try.
Next, the brother from Cleveland, Eld. R. G. Hew-
lett,
He has a good work and knows how to rule it.
He writes for THE BAPTIST and fills all the news,
From the river and railroad, up and down the
sloughs.
Then, gay, good Gates & Garrison makes nice
alliteration.
Great in grit and grace and God's glorious salvation,
Straight is this Gates. I hope he's in the nar-
row way.
That leads to joys eternal and eternal day.
Then from Hoffendale we have dear Brother Gra-
ham;
Who knows a lot of good things and "ain't" afraid
to say 'em.
He's high up and far abroad and wears some gold
rim glasses,
And when you put him to the test, "all right enough"
he passes.
Then a beardless youth from Helen, I think they
call him Cooper,
I'll tell you friends, as "God's you born," He's an
intellectual whooper.
He speaks with ease and dignity, looks wise from
both his eyes.
Give him a chance you Delta folks and he'll be sure
to rise.
Now comes the pastor of this church,
They say his name is Barrett;
Don't meddle with him, brother dear,
Or you might find a stormer.
He's lowly stature, great in heart,
And full of Christly knowledge;
He's always there to do his part
And talk for our great college.
Next Shelby's pastor, W. H. Mize,
With voice soft like a woman;
He doesn't flatter, fawn nor craved,
For he's a noble Roman.
Then Solomon of Clarksville, some call him Bro. Ed,
A noble boy, a faithful friend, brave, loyal, true,
well-bred.

God bless dear brother Solomon, I hope he'll build
his temple.
And be to all the rising youths a worthy true ex-
ample.
But say, let me tell you about dear Brother Ed.
He tired of celibacy, and courted and wed
A lovely woman and carried her home,
And now she is helping him into the Kingdom
come.
Another brother brave and strong, the people call
him Gregory.
He does not think the work of Christ should e'er
be deemed a beggary.
This brother firmly holds the fort in the town of
Itta Bena.
And some man's "gal" he intends to court as soon
as he has seen her.
Then Motherly of Old Kentuck, he bangs away at
sinners.
He's strong of nerve and full of pluck and says the
grace at dinners.
Next comes brave Nelson with silver hair,
He long has faced the danger
Of mud and water, snakes and bear,
Just like a Texas ranger.
For many miles, 'thought friend and guide,
Through mud and cane brake dense,
This fearless soldier oft did ride
Without thanks or full recompense.
Then Greenville's bishop, Bro. Burr,
A man of grace and manners,
He never fails to make a stir,
He's the wisest of our planners.
His better half will take the palm
For smiles and Christian cheer,
For every heart-pain she is a balm.
Unto her husband dear.
Another brother full of years,
Who waits for the promised hope land;
I pray to God to give yet many years
To dear old Brother Copeland.
He has fought many battles, lost and won,
His trophies are kept up yonder,
And some day he'll rest, (life's work all done)
Far beyond storm and thunder.
Next, Ferguson from Sumner, the true and tried,
For many long years I have known him,
He is trusting in Jesus, the dear crucified,
I'm sure God in heaven will own him.
He has stood at the rack when there was no feed,
He has buried the saints' sons and daughters,
He has answered the call of many in need,
He has floated around on high waters.
In the midst of these Baptists with reverential looks
Sat the Methodist pastor, the hospitable Brooks,
A worthy son of a more worthy sire,
A laborer deserving of all his hire.
He visits the sick, the sad and the poor,
And tries to leave comfort at every open door;
If he would let us baptize him and start him out
right.
He would thrash old Satan clean out of sight.
Then last but not least, is our leader true,
The gentle, the lovable Cohron,
He always gives the devil his due,
And hallow to the boys to pour on.
Cohron loves his God and he loves the Delta
And he loves his preachers most dearly,
And he says to the folks just give us the "keller,"
And we'll show you the way more clearly.
Now brothers and sisters and girls and boys
We've had a great meeting, I am sure,
And if the fars hadn't made such noise
Our gains would doubtless would have been more.
I've enjoyed your homes, your cakes and your pies,
Your ice cream and taters and tea,
And if you come to Cascilla just make glad surprise
And every one of you call on me.
No wonder we succeeded, for the Lord (Stacy) was
our judge,
And Alexander the Great sure was near,

And a Campbell was on hand that no one could
budge,
While Caldwell, Dillard, and Lanier came Eager
to hear
B. G. Lowrey speak and make perfectly clear
That our layman should be developed up to a higher
sphere.
Now brothers and sisters I'll stop this rhyme
And bid you all a tender bye-bye;
Hoping that when we pass out of this clime
We'll meet with our Savior on high.

A Greater than John. Interpretation. Luke 7:28.
BY GEO. WHITFIELD.

The whole passage is as follows:
"For I say unto you, among those born of
women, no one is a greater prophet than
John; but he that is least in the kingdom of
God, is greater than he."

The meaning of this passage can be best
understood by taking it in connection with
two other similar sayings of Christ. One in
Luke, 11, 27. While he was healing the sick,
and speaking to the people, a woman in the
crowd lifted up her voice and said: "Blessed
is the womb that bore thee, and the breasts
that thou didst suck."

The angel Gabriel had said as much as
this. Luke 1:28. Also Elizabeth speaking
by the Holy Spirit; Luke 1:42. But Jesus in
replying to the woman says: "Yea, rather
blessed are they who hear the word of God
and keep it." Meaning that it is a far more
blessed thing to be a Christian and be saved,
than to be the mother of the Messiah.

The other passage is in Luke 10:20, where
the disciples having been sent out to preach
returned with joy, saying: "Lord, even the
demons are subject to us in the name."

But the Lord Jesus answered them, "In
this rejoice not that the spirits are subjected
to you; but rejoice that your names are
written in heaven." Meaning that it is a far
greater thing to be saved, than to have power
over demons.

So in regard to John the Baptist. Christ says
of him, "among those born of women, there is
none greater than John, yet he that is least in
the kingdom of God is greater than he,"
meaning that it is a far greater thing to be
saved than to be the greatest prophet on
earth. No reference is here made to John's
relationship to the kingdom, as to whether
he was in it or not. John was filled with the
Holy Spirit from his birth. Reference is here
made to John only as a prophet; and Christ's
declaration is, that salvation is more import-
ant than everything; that it is far more im-
portant to be saved than to be the greatest
prophet that ever lived on earth.

These declarations of Christ are in line
with many other sayings of his. For exam-
ple where he says, "If thy hand or thy foot
offend thee, cut them off and cast them from
thee; and if thine eye offend thee, pluck it
out. For it is better for thee to go to heaven
with one hand or one foot or one eye, rather
than having all of them, to be cast in hell;
into the fire that never shall be quenched.

These expressions of Christ show the ines-
timable importance set by him on salvation;
and they should open the eyes and move the
hearts of all human beings, causing them to
seek and secure salvation at any and at all
costs.

The Baptist.

I want to say a word for our State paper. I
go to places where I am entertained by
prominent Baptists and being anxious to see
the paper, I ask them to let me see the last
issue of THE BAPTIST and to my surprise he
tells me he does not take it. I can not un-
derstand how it is possible for a Chris-
tian to grow and be zealous in church work
and in the Christ life and not read his denomi-
national paper. You will find the large
weekly papers a rebash of the dailies, perhaps
an agricultural paper, a family story paper,
The Delineator or some other fashion journal.
Much of the information obtained from these
sources is incorrect and on the wrong side of
moral questions; take, for instance, the army
canteen question; the secular press is full of
misrepresentations and some of the Chicago
dailies have sent out most diabolical false-
hoods and have been copied by the secular
papers of the country. Investigations have
been made and the statements as to drunken-
ness in the forts and army posts were shown
to be false by the most positive testimony—
testimony sworn to by those who were cogni-
zant of the facts. Very few papers when
manifestly convicted of falsifying have the
courage or decency to correct their false state-
ments, and thus the expression has been ex-
tensively made throughout the country that
the abolishment of the canteen in the army
has been followed by evil results. I have
endeavored in the Temperance Department
to counteract the falsehoods. They cannot
keep posted with Mississippi College, the
Orphanage, Ministerial Education, Missions,
or with the wonderful revival meetings that
are reported through the paper. In addition
to that I want to warn you and your children
of the evils of the liquor traffic and the good
results of prohibition, but if you do not take
your denominational paper how am I to
reach you? Pastors would do well to preach
a sermon in which they could call attention to
the duty of their members subscribing and pay-
ing for THE BAPTIST.

W. H. PATTON.

Shubuta, Miss., July 6, 1901.

New Hope, Marion Co., and Zion Hill, Lawrence
County.

It is always very gratifying for a pastor to
see results of his labor for the Master. I
have thus been gratified and encouraged for
the past four months.

At New Hope we received two for baptism
in February. They were baptized in March.
On last 21 Sunday I baptized six more into
the fellowship of this church and one re-
mained over to be baptized next 2d Sunday,
with three others that were received that day.
The Lord is working among us and with us.
May he continue to work among us and may
many more be led to Christ. At Zion Hill
two were baptized on the 3rd Sunday in June,
one on the 5th, and six more to be baptized
on the 3d Sunday in July.

The fifth Sunday was a great day with
this little church. (I say "little" because it
is a newly organized church, and it is small
in numbers—twenty-two. It is a mission
station of the Pearl River Association). Bro.
E. M. Schilling was with us Saturday and

Sunday and preached twice each day. Bro.
Schilling is a plain gospel preacher, and may I
say just here that I believe the gospel needs
no flavoring to make it attractive and enter-
taining? "I am not ashamed of the gospel of
Christ, for I believe it is the power of God
unto salvation to every one that believeth."
Rom. 1:16.

I want to indorse what Bro. T. A. J. Beas-
ley said about Sunday night congregations
in our towns and cities, and suggest further
that they adopt Paul's motto in 1 Cor. 2:2:
"For I determined not to know anything
among you save Jesus Christ and him cruci-
fied."

I think this is all that needs to be done and
the problem will be solved. But possibly I
have said enough.

J. W. STEEN.

Dale, Miss., July 2, 1901.

Were The "3,000" Immersed?

Some of our pedobaptist "friends" are still
anchored to the baptism of the "three thou-
sand in one day" as being an incontrovert-
able proof that immersion was not the act of
baptism in apostolic times, since it was "im-
possible for so many to have been baptized in
one day." I notice that Rev. John E. Bar-
nard, at Anniston, Ala., baptized 200 in
57 minutes. Now, if one man can baptize
200 in 57 minutes, how many could the
twelve apostles have baptized in the same
time? If we work out this example: by the
single rule of three, it will be seen that the
twelve could have baptized 2,400 in
57 minutes. Now, to ascertain, according to
the same rule, how long it would have re-
quired the twelve to baptize 3,000. We
multiply 3,000 by 57 and divide by 2,400,
and it will be seen that the twelve apostles
could have baptized the 3,000 in 71 1/4 min-
utes, or a little over one hour.

It is true we are not told that the twelve
officiated on the occasion in question, neither
are we told that only one officiated, hence we
have as much right to suppose that all the
twelve officiated as to suppose that only one
of the apostles did the baptizing.

Another thing suggests itself. Are we told
that the three thousand were really all bap-
tized in one day? Then they that gladly
received his word were baptized, and the
same day there were added unto them about
three thousand souls. Notice, the Scripture
does not say that three thousand were bap-
tized the same day, but were added unto
them the same day. Now if the Baptists are
the same in practice now that they were in
the days of the apostles, then the three thou-
sand were not added unto the church until
after baptism. So there may be a question,
after all, as to whether the three thousand
were baptized in one day. We are not told
that they were baptized the same day,
but were added unto them the same day.

How much time elapsed between the bap-
tism and the adding unto the church, we
are not told; but some time must have inter-
vened. I think, however, that the Baptist
people can safely concede that the three thou-
sand were baptized the same day, and that
they were all baptized by one and the same
administrator, because if it is possible for a

pedobaptist, observing their accustomed cere-
mony, to sprinkle three thousand in one day,
I am sure a Baptist could go into a river and
baptize the same number in the same time,
for I have often noticed that the pedobaptist
preacher consumes equally as much, if not
more time in performing the act of sprink-
ling than Baptists do in performing the act of
baptism.

J. R. SAMPLE.

ELDER J. R. JOHNSTON.

Brother Johnston came from McHenry
where he had a fine meeting. The church at
that place had only nine members and in five
days 52 members were added to the little
band. He preached his first here today.
Had good attention and some interest. For
the benefit of the Saints at Aberdeen will say
when he went to McHenry a petition had the
 requisite number of names for a saloon to be
opened there, he began preaching the old, old
story of Jesus and him crucified, ignoring the
saloon contest except in a private way with
the signers. Numbers withdrew their names
and on Wednesday when the petition was to
come up for action, the would-be saloonist
withdrew his petition and he, with the Board
of Mayor and Aldermen went to church. He
told Brother Johnston every one knew it was
the meanest business in the world and that a
saloon would never be opened in McHenry.
Suppose Aberdeen should try the Gospel of
the Lord Jesus Christ on the signers of
whisky petitions. If they can be reached at
all by the aid of the Holy Spirit, God's
Word from the man of God can reach their
hearts.

W. H. PATTON,

Shubuta, July 7th, 1901.

Home Mission Board.

At the last meeting of the Home Mission
Board, Mr. M. M. Welch was unanimously
chosen Acting Secretary, to have full charge
of the work of the Secretary. Mr. Welch has
been a member of the Board for eleven years.
For several years he has discharged the du-
ties of Assistant Secretary, or Assistant and
Recording Secretary. He is thoroughly ac-
quainted with all the work of the Board. He
brings to his new duties high devotion, large
experience and more than usual executive
ability. The brotherhood will be duly no-
tified when a regular Secretary is chosen.
Until that time I bespeak for the Acting Sec-
retary your confidence and cordial co opera-
tion.

Yours fraternally,

W. W. LANDRUM,
President.

Atlanta, Ga., July 5, 1901.

ROOMS AND BOARD AT PAN-AMERICAN EX-
POSITION.

Bro. F. R. Carlross is spending the summer
in Buffalo New York, and parties desiring to
visit the exposition can, by writing him at
1208 Seneca Street, secure excellent accom-
modations. He can secure accommodations
at 25cts each for bed and meals. All in-
quiries will receive prompt and careful atten-
tion. Address F. R. Carlross, 1208 Seneca
street, Buffalo, N. Y.

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Going to Church.

The presence of a church in a community is a standing invitation from God to come in and worship, rest and pray, repent of sins and turn unto the Lord, our God; but an invitation that many reject, lightly pay no attention to at all.

Seeing this inclination and disposition on the part of men, not to consider the things of greatest self interest, many have been the devices, of good meaning pastors and churches, to induce the people to attend the church services.

The unique thing extant yet, comes from the pastor of the Methodist church, so the papers state, of Jersey Shore, New York, the Rev. Dr. Carnes. He advertised in the papers that all who would attend his Sunday morning services would receive a small sum of money, whereupon he had a crowded house, and every man received, as he went away, his five cents.

As bad as this method is, it is better than some things that we have heard of in connection with some churches. Of course, it is hard to preach to a small congregation, worshipping in the middle of almost in a stone's throw of hundreds of people; but we have done it, and with good grace; preached as earnestly as we knew how, and with all the help the Lord gave us, and then went home and went to sleep, feeling that we had done what we could, and all that the Lord required at our hands. Some of the very best preachers we know of, men who if they were lawyers would enjoy a large practice, or if they were statesmen and went to congress would command the admiration of the nation, are preaching to very small congregations. What shall they do? They study hard, visit their people in their homes, and yet their congregations are small—and those they visit most are not most regular at church, either.

Several years ago, we heard a good preacher, who was contending with this very "problem" say, and his words have helped us much, that others could do as they may, the people could come or stay away, but he was going right on with his preaching, and at the judgment he would be a witness against them, which makes the matter of church going a very serious business indeed, for the man who does not do so. Many, many, are the times that the pastor has longed for the presence of his people, his converts, his body guard, when he got to church, and saw that he had great opportunity to make an attack upon some strong deposit of the enemy, if he only had his forces about him, to help him,

in God's name to hold the ground should it be taken. Let the hosts of the living God, the members of our churches, awake to a sense of their danger, seize their opportunity and beat back the foe, ere it be too late. In the meantime, let the preachers go right on with their work, sticking to their pulpits and the gospel, crowd or no crowd, hot or cold, fair or foul weather.

Do you recall the story of the old English preacher who preached to a small congregation for some twenty odd years, during which time there was only one convert and he a very sorry specimen? How heavy was his heart as he contemplated what he regarded as a monumental failure, for such it did seem. But in after years, this boy, sorry specimen as he was thought, went to Africa as a missionary, where he labored until God blessed him with worldwide fame, and then he visited the fatherland, and the old church where was the only convert for twenty years; and as we went to the people—a mighty throng—arose to their feet to do him honor; and it was so wherever he went. But who was he? It was none other than Robert Moffat.

What about the old preacher who, discouraged and humiliated, quit his work because it was a failure—what about him? Ah! his praise now too, was on every one's lips, while no happier man could be found on earth for God had given him Moffat for his hire. Courage, brother, courage! We can never tell where a great work may be beginning.

Mr. Rockefeller's Advice to Students or "The Way To the Top."

Memory fails to recall, if, indeed, we ever heard anything in the way of a speech giving advice to young men and women, that strikes the nail more squarely on the head and driving it home in a sure place, than did the brief address of the great millionaire, last week before the students of the University of Chicago.

There are parts of it that ought to be framed and hung up in the room of every young man and woman in the land. Without the slightest "cant," ostentation; display, or any such thing, Mr. Rockefeller spoke some words, compared with which for weight, all the gold that he possesses is as but the small dust in the balance, and which if heeded, would change the character of many things that need to be changed, and oh, so speedily.

On another page is found the part of the address referred to, the gist of which runs about like this: "Try to fill the place God makes for you; don't look for success without hard work; don't take any risks with strong drink; don't forget the old folks at home that pay the bills, all of which is so aptly put, as to recall the wise man's 'apples of gold in pictures of silver.'"

How many hundred of thousands of people are looking for success to attend them without having performed one act inviting such attendance. See the many thousands of unemployed, and what is worse, who do not desire employment; and what is worse still, who, from a life of dissipation are unfit for the labor upon which alone any great excellence is predicated.

Look at the millions of earth's sons, and daughters too, that have been laid aside by strong drink, look at the shiploads of money turned to man's destruction, by the poor, who are addicted to the habit of drink, and one can but be impressed with the wisdom of the advice given. Strong drink encourages every vice known to sin and Satan; and there is nothing that will lay one aside quicker than its use. Merchants don't want men that drink; the railroads won't keep them; the banks won't have them; the factories won't employ them; the schools expel them; and the government dismisses them from its service, and yet men go on drinking and being drunkards.

But the advice reaches the highest point of excellence, when the man of great wealth implored his hearers not to forget in the hour of final triumph, the old folks that paid the bills. This was very timely, for we are in danger of forgetting this very thing. Blessed be the memory of those who paid the bills! Many were the hardships that they endured, many were the sacrifices they made of things needful and useful that "John" or "Mary" might go to school and "graduate," and enlist in life's battles under more favorable circumstances than they did. Many were the nights that they lay awake and evolved and revolved plan after plan looking towards the betterment of the children God had given them. Happy were they when they found by working a little harder and economizing a little more, leaving off the sugar for the coffee, making the old clothes serve another year that were old enough to be cast off two years before, that they could put "John" or "Mary," or both of them through school. Who can forget their joy and pride, as "commencement day" approached, when "John" and "Mary" will "graduate" and return home! How anxious they await their home coming, if they were too poor to go and see their graduate, as many a time they were and are. How the tears flow down their cheeks when they hear of the "honors" received, see the "medals" they took, and otherwise learn of the high rank they took in all their college career! There is no vain regret now of toil and sacrifices even though it were all but to the point of starvation, for in the thin, pale face, and slender form before them, with erect shoulders and manly brow, and high and noble purpose of heart and life, they find abundant returns for all their investments.

But suppose in the flight of years, when the boy, for whom they all but gave their lives, when it goes well with him and ill with them, begins to forget the block whence he was hewn, the road whence he came, or, in other words, "the old folks at home," and go off after strange things for his comfort and consolation, not visiting the old farm house any more, nor inviting those who have lived so long therein until their ways fit therein as the hand in the glove, to visit him in his new and well appointed city home? O what, if the boy, on whom they have spent their all, and whom they regarded as the star of the family, which star would shine brilliantly and go out illustriously, should turn to strong drink and go to the bad, and

hereby bring their gray hairs in sorrow to the grave?

It was to prevent any such calamitous thing as this that the great millionaire framed and spoke the words herein referred to, and commended to all who will read and be guided by them. Let all our young men and women ponder them well, for they are the words, not of a preacher, but a man of affairs, who has brought great things to pass. Forget what we will, but let us not forget those who paid the bills.

Adam, a Savage—Was He?

We have been unusually interested in the Sunday-school lessons for this quarter, to see what would be the effect of the so called *higher criticism* upon the exposition of the first chapters of Genesis.

We have gone through the whole series of our own Sunday school Board, as well as that of the American Baptist Publication Society, and also that of the Presbyterians, without finding much of what passes current for "new thought," so far as we know.

But, in looking over the expositions in the various religious weeklies, we find some rare and rich deliverances on those stirring first days, when the world was new and young. For instance, the Sunday-school editor, Mr. Slater, of our most highly esteemed contemporary, *The Standard* (Chicago), in speaking of our great foreparent, the earthly father of us all, says: "Adam, according to Genesis, was a naked, untutored son of the forest; a savage, if you please," all of which, as best we can make it out, is not only a slander upon the first man, but also upon his Maker. No, No! It is Slater, and not Genesis, that makes of Adam "an untutored son of the forest—a savage, if you please." Turn to the first and second chapters of Genesis, and what have we in the way of a man? Surely, there is nothing akin to the grinning ape, nor chattering monkey here; but the life-size portrait of a full grown, intelligent, high-toned gentleman and scholar.

The narrative says that, he was made in the "image" of God, and after His "likeness," "a living soul;" that he was to have "dominion" over all the earth, and all things thereon. Pretty big kingdom this for an "untutored son of the forest" to have "dominion" over; don't you think? We find that God had all the beasts of the field, all the fowls of the air, and the creeping things of the earth to pass before Adam to be named; a pretty big job for an "untutored son of the forest," to be sure. We are willing to hazard the assertion that this "untutored son of the forest," as he is denominated, knew nearly as much about *natural history* and *botany*, the *fauna* and the *flora* of his time, as does Mr. Slater, although the latter is a very scholarly gentleman, with a degree which he worthily wears, from the schools.

All this talk about "what we know of primitive man from scientific discoveries," in the face of what God has to say about him, is the nastiest kind of nonsense, anyhow. God either had power to make man, or he did not have it. If he had power to make him at all, he had power to make him *full grown*, physically, mentally, spiritually; and from the

Genesis account, he used this power in the making of the first man. Yes, and more still; he not only made man full grown, but if he had power to make the earth and the world at all, He had power to make them full grown, and send them hurtling through space, the earth revolving around the sun, with grown trees, high mountains, running rivers, birds of the air, beasts of the field and man, one and all full grown.

When our Lord, who made the heaven and the earth and all things therein, came to feed the thousands of people that waited upon His ministry in the "desert place," He did not have to grow the wheat, neither go to the city and buy it; and He, who could do this, had He so elected, could have made the world just as it now stands in a moment of time. The Bible does not say how long it took, if we regard one day as a thousand years, and a thousand years as one day; but so far as having power to do it is concerned, it need not have taken very long.

Bro. Flake writes under date of July 8 h:

"We are having a great meeting, about 20 conversions last night, have received 15 for membership already and the meeting grows in interest."

Before another issue of THE BAPTIST shall be mailed out, the State Convention will be in session at McComb. We ought to have a great Convention. Our cause has some great needs just now now; our people have great ability to meet these needs. Let very earnest prayer be made that God will move upon the hearts of his people, enabling them to realize the grand possibilities of the present situation, and to apply their hands to the work that claims their attention.

Bro. Rowe has made a great effort to go to the Convention out of debt on the score of State Missions. We trust that our churches shall so use the time between this and the Convention that all hearts shall be glad when we hear the result. Our state missionaries have labored faithfully and efficiently and "are worthy of their hire."

We hope to receive at the Convention enlarged views of our opportunities and responsibilities. We shall expect to plan for larger things, to work for larger things and to reap larger things.

Among many important things that will engage our attention, it is expected that Mississippi College will receive a large share of our time. It ought to. It is worthy, and it is needy. The increase of the present endowment is a necessity and will be made. Shall we do it *now*; or defer it? We are very much persuaded that *now* is the time. Many reasons might be assigned for this conviction, but we forbear to enumerate them in this paragraph, feeling that you will hear all at the convention. The importance of the Orphanage, Church building, Ministerial Education and all the Missions will doubtless receive each its share of consideration.

Let every church that can possibly do so, send its pastor, or in some way make it as easy as possible for him to go. The church that sends its pastor will no doubt be amply repaid.

Great Meeting at McHenry.

McHenry is a town of about 1,000 inhabitants, located on the G. & S. I. R. R., 24 miles north of Gulfport. On the 1st of January, 1901, I accepted work on this road, under appointment of our State Convention Board. At that time the little church at McHenry had eleven members, and without a place to shelter their heads; at once they began to build, so, on June 27th we met in a new house—though not completed—to hold a series of meetings, to unite with our beloved L. R. Johnston to do the preaching. As we did not have the sash for our windows, also our house was not ceiled, so the great preacher had plenty of room, so the Lord blessed the preacher. I never heard him preach with more power and explain the way of entering Life, better. On June 30, (Sunday) thirty-one came forward to unite with the little church; while we did not re-organize, we covenanted ourselves to go to work for our Master. The result of the meeting was 52 accessions to the church, 11 for baptism, several restored, several by letters. The Lord was with us in great power. We now owe less than \$70.00. The good people gave the preacher \$26.00 for the six days work, and said, come again and we will do better. Let all pray for this church.

W. B. HALCOMB.

To the Baptists of Mississippi.

DEAR BRETHREN AND SISTERS:

I am one of you. For 25 years I have been preaching the Gospel of Christ within your borders. This morning finds me very much concerned about a great denominational matter. I beg that you hear and heed the admonition that I bring you. I guess you expect me to mention our affair here at Gulfport. You are wrong. What I want you to do is this: Send at once, to Bro. Bailey, the money you owe THE BAPTIST, and one year's subscription in advance. If you are not taking it, you should subscribe for it at once and send the money with your name.

The paper adds at least 25 per cent to all the amounts raised for all purposes in the State. It is the very heart of our denominational life. To fail to support it is to evidence a lack of interest that is inexcusable. To read it and fail to pay for it is—well, you or some one else had better define that. I am not a good hand to describe that sort of thing.

Go right now and attend to this matter. You will do the right thing and all concerned will feel better. Baptists of Mississippi, in the Master's name let us see after this thing.

Yours as ever,

L. E. HALL.

We learn through a note from our esteemed brother, B. F. Roach, of Carrollton, that Pastor Cason, after going through deep waters in the loss of his wife, is again on his field, which comprises Carrollton, where he resides, and Vaiden and Duck Hill. We have not had the pleasure of acquaintance with Bro. Cason, but, as he will attend our State Convention, we hope then to realize this pleasure. Our Brother Roach does not forget THE BAPTIST in a substantial way.

The Home.

The Manly Boy.

President David Star Jordan of Leland Stanford University has some pronounced views on the cigarette question. He says:

"As a college teacher, my experience with boys who have formed the cigarette habit is somewhat limited. It, however, confirms me in my opinion that such boys are like wormy apples. They drop long before the harvest time. Very few of them ever advance far enough to enter college. Very few of those last beyond the first year. They rarely make failures in after life, because they do not have any after life. The boy who begins cigarette smoking before he is fifteen never enters the life of the world. When other boys are taking hold of the world's work he is concerned with the sexton and undertaker.

"There is one grim argument to be made for the use of cigarettes by boys—it helps on the survival of the fittest. The manly boy does not take to such things.

A Sermon in a Paragraph.

President Porter, of Yale, once gave the following excellent advice to the students of that institution:

"Young men, you are the architects of your own fortunes. Rely on your own strength of body and soul. Take for your star, self-reliance. Inscribe on your banner 'luck is a fool, pluck is a hero.' Don't take too much advice—keep at your helm and steer your own ship, and remember that the great art of commanding is to take a fair share of the work. Think well of yourself. Strike out. Assume your own position. Put potatoes in a cart over a rough road, and the small ones go to the bottom. Rise above the envious and jealous. Fire above the mark you intend to hit. Energy, invincible determination, with a right motive are the levers that move the world. Don't drink. Don't smoke. Don't chew. Don't swear. Don't deceive. Be in earnest. Be self-reliant. Be generous. Be civil. Make money and do good with it. Love your God and fellow-men. Love truth and virtue. Love your country and obey its laws—Educational Independent.

The Cost of Society.

Not alone in the cities and the great centers of population, but in the smaller towns as well the cost of going into society is becoming

an item of interest. Our interesting contemporary, the Dyer County Herald, is authority for the statement that in Dyersburg "Social functions now require carriages, flowers, candies, etc. We understand the boys vie with each other in these matters, with the result that some of them spend as high as ten dollars on a single event, which sum is equal to one-fourth of the monthly income of most of them." Becoming reminiscent and bewailing the degeneracy of the times, Editor Haywood continues: "In the olden days golden things did not come so high. The candy was made at the candy-pullings, and the sweet girls were the flowers that bloom in the spring; and when Mistress Beauty went to the party, accompanied by her beau, she donned footwear impervious to cold and snow and mud, and planked the prettiest little feet that ever touched the ground in the middle of the big road, while her happy young fellow, as proud as Lucifer, carried her 'golden slippers' in his right hand, so they went to the party 'and danced all night till broad day light, and went home by the same road in the morning.' In spite of sidewalk and graveled big roads the modern young woman refuses to do as grandmother did, and insists on carriages, store candy and bought flowers. This is all well enough in a way as it compels the young men to economize in other ways and strain every nerve so as to be able to go the pace, but according to our sage confere it has a serious drawback, in that it 'means that a young man cannot cultivate the companionship of young ladies without cultivating the habits of a spendthrift. He cannot go out to make a careful search for a wife without possibly incapacitating himself for taking care of one. This condition of affairs is productive of old maids and old bachelors. It creates the impression that it is almost impossible to care for a wife on a limited income, or keep the pocket-book of the society boy in such a depleted condition that he is never able to marry; or worse still, it shuts the door of society in the face of the worthy young man who is determined, by strict economy, to accumulate something, thus barring out the most eligible for husbands."

The cost of living prevents many men from marrying beyond doubt, and the greater independence of women who have entered almost every avenue of labor and who have become bread-winners on

their own account inclines many young women away from the married state. In this they are not unwise. Now that the world is divided between a few capitalists who furnish employment, and myriads of laborers who seek employment and who struggle in competition with each other, marriage may well be deferred. The mechanic, no matter how skillful, the clerk or book-keeper, no matter how competent, marries at his peril, because he does not know the moment he will be thrown out of work, which means suffering for his family and desperate agony for himself. If we add to the cost of living the prohibitive cost of courtship the insitution of marriage will fall into comparative disuse. The cost of courtship and the subsequent cost of living are out of all proportion to the income of an ordinary man goes without the saying and hence we are having, in the cities, about as many divorces as weddings. The cost of living absorbs everything and the man who earns \$50 per month is less pressed for money to meet his current expenses than the man who makes five times that amount. So recklessly have we all become that a salary nowadays is no longer the measure of a man's earning capacity, but the meager of his capacity to get in debt. The human heart constantly craves dignities and distinctions and burns with a desire to outstrip

and outshine its fellows; and in a democracy where there are no classes, castes, hereditary honors, or fixed divisions of society, the exploitation of wealth, the indulgence of extravagances, the pressing forward towards distinction in every way that can signalize the individual, come as soon as people discover, as they always will, the wealth or the appearance of wealth is the only difference in people, and that the "homely virtues" are no longer prized. This high tension and seeking after grandeur is destroying the permanency of the marital tie and preventing the joining of couples in the marriage relation; and the tendency is such that, unless a change comes, children will become like horses—owned by a few rich people in the cities but all but wholly raised on the farms in the country. We pray to remain content in that condition of life to which God has seen fit to call us, but we are as insincere in this as is the English brewer who uses the same words and who purchases a title for himself at the first opportunity. It is the spirit of modern progress we are told, that is moving us forward to greater things. Perhaps so; but what a loss are those things we are leaving behind.

The cost of courtship, which is to the young another name for society, will keep pace with the cost of living and together they will produce a large crop of old maids and bachelors.

"Society has always been a sort of ginger pop—

The dregs are at the bottom and the froth is on the top."—EX.

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JACKSON, Miss., June 29, 1901.
Account Annual Meeting Grand Lodge B. P. O. E. L. S. Milwaukee, Wis., July 23rd to 25th, 1901. ONE FARE for round trip—\$24.55—limited for return passage July 25th. Privilege of extension allowed until August 10th, 1901, by depositing ticket and payment of fee. Tickets on sale July 20th, 21st and 22nd.

Account National Grand Templars of America meeting, Birmingham, Ala., July 30th to August 4th, 1901. ONE FARE—\$7.50—for the round trip. Tickets on sale July 28th, 29th and 30th, 1901. Limited until August 6th, 1901.

Account Montague Assembly Sunday School Institute, Monticello, Tenn., August 12th to 23rd, 1901. ONE FARE for the round trip—\$12.80—limited until August 25th, 1901. Tickets sold August 10th, 11th and 12th, 1901.

Account International B. Y. P. U. of America, Chicago, Ill., July 26th to 27th, 1901. ONE FARE for round trip—\$22.00. Limited for return passage July 31st, 1901. Tickets on sale July 22nd, 23rd and 24th. Extension privilege allowed by depositing ticket and paying 50 cents. Final limit extended until August 24th, 1901.

For further information regarding the above meetings and rates call on or phone 393.

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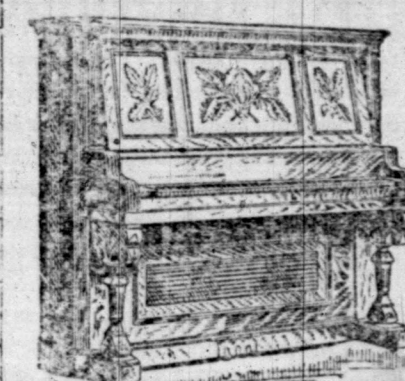
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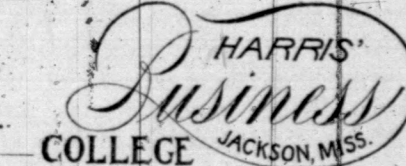
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Our Sunday Schools.

Roots and Fruits.

The Christian grace of all spring from a common root—the faith in Jesus Christ which means personal fellowship with His person and spirit and purposes. A specific virtue may be cultivated under the stimulus of various motives, but that virtue is not connected with the Christian life or character of it unless it is the outcome of the central Christian force. When the other theologians used to speak of "mere morality" they did not intend to cast discredit upon a courageous, upright course of conduct, but they did intend to show a distinction between the motives of expediency, the influences of heredity, environment and habit, and the central Christian force that enters the soul of man in the act of faith in the Lord Jesus Christ. Fruits are important, but roots are even more important; and Christianity aims not simply to produce a few specific virtues in the lives of its adherents, but to effect such a radical reconstruction of the central disposition and posture of the human heart that all manner of excellence will be the legitimate and inevitable fruitage.

This statement of principles has an important bearing upon every effort to cultivate specific virtues in ourselves or others. The treatment must be constitutional rather than symptomatic.

During the last few years much has been said in our own denomination about the necessity of cultivating more generous giving to Christian causes. Thousands of men have seen that the money power of the church is to be used for the advancement of the Kingdom of God are to be utilized to the full. There is not a missionary society or a Christian church in the United States that is not struggling today with some phase of this problem. Various incentives have been applied to en-

courage a large liberality. The needs of various interests have been presented in many ways with great fulness and power. Enormously rich men have made large offerings in condition that certain sums be contributed by others. At the Springfield Anniversaries it was voted to engage a secretary whose chief business will be to promote the beneficence of the churches. Now we have nothing to say against these different plans; but is it not true that the failure in generous giving, which is so widely deplored, may be largely traced to a weakening in the hearts of men of the central Christian force? Certainly it can be said that if our churches should experience a thorough revival of religion there would be no more need to establish a secretaryship to war against covetousness than to establish a secretaryship to contend against conspicuous vice. The new vital force in the hearts of men would blossom into the Christian fruitage of liberality.

Someone may say that this is an exceedingly inopportune time for such reflections. Churches are now slowing down their work for the year. Pastors and leading members are about to take their vacations. This is no time to call attention to the need of a revival of religion. We do not agree with that opinion. The base of much of our church work has been that it has been too extemporaneous and opportunist. This is just the time for members of our churches to have their attention called to these central Christian facts. Let them reflect on them in their summer leisure. Let them make them the subjects of conversation and prayer from the point of view afforded by the new perspective of summer rest.

Again it may be said that this line of reflection contemplates a purely ideal state of things. But it is worth while to consider if the present state of things may not be due in large part to the dominance of so called practical methods in religious life and service. You cannot put contributions to ad-

vance the Kingdom of God on the same plane as the grocery or coal bills. There are phases of the commercial spirit which are utterly out of place in the House of God. When the Apostle would take a contribution from the Corinthian Christians he dwelt especially upon the "unspeakable gift of God," to which the best offering could only be a faint response. Was he a hopeless idealist?—*Watchman.*

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or nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. D. H. Moxley's Lemon Elixir.
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Marriages.

Paxton-Hooper.

Miss Bessie Hooper, daughter of Prof. Charles Hooper, and Dr. E. Paxton, of Gloster, Miss., were married at Gillsburg, Miss., July 2, 1901. Miss Bessie is an accomplished music teacher; Dr. Paxton a member of our church.

JOHN P. CULPEPPER.

Bailey Lott.

At the residence of the bride's parents, Mr. and Mrs. M. L. Lott, 211 Earl avenue, Jackson, Miss., Mr. M. H. Bailey, Paducah, Ky., and Miss Iva W. Lott, on July 9, 1901, 9 p. m., Rev. W. F. Varborough, pastor First Baptist church, officiating.

It was a delightful occasion every way, which the large number present seemed to enjoy immensely.

The young couple left at 12 p. m. for their future home in Paducah, Ky., where Mr. Bailey has the management of a large knitting factory.

May their measure of prosperity be large.

Deaths.

Bertie Gill.

On June 15, 1901, this dear child, the youngest but one of the children of Bro. and Sister T. J. Gill, of Bogue Chitto, Miss., fell into that sweet repose from which the angel's call shall wake her.

She was only ten years and two weeks old. She spoke hopefully of being able to attend the Sunday school on the morning of the 15th. She was preparing her lesson, and with her quarterly by her side she went away, as we believe, to join the children's happy band beyond the skies.

All of us, who knew Bertie, will cherish the affectionate ways of her childhood's happy days.

I. H. A.

NOTICE.

The Mississippi Baptist Historical Society will hold its annual meeting in connection with the State Convention at McComb City, Wednesday evening, the 17th of July. Bro. E. L. Wesson, is to deliver the address of the evening.
S. G. COOPER, Pres.

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Woman's Work.

Reaching Hands of Help.

Oh, heart, be ashamed of the longing
To do something noble and true.
When around your pathway is lying
Beautiful work for you to do.
Reaching hands of help to the erring
Who have strayed from the straight
paths away.
Reaching hands of help to the needy
Who dwell in dark poverty's vale.

Oh, heart, be ashamed of the waiting—
Sweet love for the Master to prove—
When the world around you is calling
For help to be given in love.

Reaching hands of help to the weeping
Bringing back the gladness to their
eyes.
Reaching hands of help to the fallen,
Helping them to victory to rise.

Evon Gault Thomas

To the Woman's Missionary Union.

DEAR SISTERS:

I wish in a few personal words to commend the Recommendations of the Sunday school Board to your kindly consideration and vigorous execution.

The Woman's Missionary Union has from the first and throughout been among the foremost in helping these great interests of the Southern Baptist Convention. Your Corresponding Secretary, Miss A. W. Armstrong, has shown rare ability and tact in helping this work to a noble success. While holding with equal, almost jealous care, and with an absolutely impartial hand the interests of the Home and Foreign Boards, she has never failed to give her support in every possible way to making the Sunday-school Board also a mighty agency for furthering the work of the Convention.

In reviewing the remarkable success which has come to the Sunday school Board in its first ten years of its existence, we are sure that no one agency has been more potent in contributing to this success than the Woman's Missionary Union. So often hindered, impartial and vigorous, has been the help that each Board might well feel that it was being exceptionally favored—rejoicing in what was done in its own behalf and having no cause of complaint for what was done in behalf of either of the others. Speaking for the Sunday-school Board, and for myself as Corresponding Secretary, I gladly make this acknowledgment as an expression of our gratitude. May the Lord reward you abundantly and crown each and every one of you with the riches of His blessing!

What you have done in the past encourages boldness for larger re-

quests for the future. Beginning the second cycle of ten years, we have in mind larger plans, and are ambitious for an advance in every department. These are named in the Recommendations, and need only to be specified here, namely: to place the Convention Periodicals in all our schools; to improve our Sunday school condition; to enlarge the work of Bible distribution; to make more effective the Book and Tract Publishing, and to give greater emphasis to our Missionary purpose and far-reaching power.

I will not particularize as to any of these, but venture the wish that you will make special effort to put *Kind Words* into every Baptist Home in the South. Enlarged to eight pages, otherwise improved in every way, and yet held at the very low price of 13 cents per quarter for a weekly issue, this paper should find its way everywhere. You can do much to this end. With the Missionary Department under the direct management of the Woman's Missionary Union, this paper is a mighty power for missions with our people, both old and young. It is a missionary paper indeed, but at the same time, is varied in character, containing much that is helpful to every member of the family.

Thanking you most sincerely for all you have done, and earnestly hoping for your support in the coming year and years, I remain,

Yours fraternally,

J. M. FROST.

Recommendations Sunday-school Board.

S. B. C.

The Board closes its first cycle of ten years and throughout shows a glorious success. Among the agencies making possible and realizing its achievement, the Woman's Missionary Union holds a high place. We ask for your further help.

1. To put the periodicals into every Sunday-school in the South. This is the basis for all our work and is a connecting link between each school and the Southern Baptist Convention. We put special emphasis upon "Kind Words," now enlarged to eight pages and otherwise greatly improved. The women, as individuals and in their organized effort, can do much to carry out this great purpose.

2. For the improvement of the Sunday school condition. More schools and better schools is our watchword. This is the work of our field secretary, and we greatly desire your co-operation with him for distinctive work along this line.

3. For further enlargement of

the Bible Department. Its growth has indeed been very gratifying. The children's Bible Day in June, with special programs, offers opportunity for its advancement, and here we ask for special help. Sending out the Word of God is second to no work, is basal to all others.

4. For the Book and Tract Department. This phase of our work is assuming more definite shape and larger proportions, offering an ever-increasing opportunity for good. To induce one to read a second book may revolutionize a life. Here a valuable service can be rendered.

5. For the Missionary Department. All our work converges here. This is our aim—missionary instruction, missionary training, missionary effort. Sending missionary boxes is a blessed work, and we ask for its continuance. Missionary Day in the Sunday schools for the last Sunday in September has proved a wonderfully helpful and needs fresh emphasis and enlargement as to its scope. Working along these different lines, the Woman's Missionary Union may render great help for the furtherance of the interests of the Sunday-school Board of the Southern Baptist Convention. Thanking you for all that has been done in the past, we hope for yet larger things in the future.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure, F. J. CHENEY & CO., Prop. Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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(FROM THE BOSTON TRAVELER)

Julius of the lemon is one of the best and safest drinks for any person, whether in health or no. It is suitable for all stomach diseases, liver complaint and inflammation of the bowels. Lemon is used in the intermittent fevers. It will alleviate and finally cure coughs and colds, and heal diseased lungs. Its uses are manifold, and the more we employ it internally, the better we shall find ourselves. It will yet surpassable quinine.

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Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowan, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

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Temperance.

BY W. H. PATTON.

Keystone, W. Va., had a population of 2,000, and had thirty-five saloons in it, and all but one was destroyed; that was a bar room to every fifty-eight persons, so must have been a bar room for every fifteen men. It is estimated that at least 100 lives were lost in the flood. Those miners evidently received good wages, or they could not have supported thirty-five saloons and their families at the same time. Every dollar paid the saloon keeper was that much that should have gone to feed, clothe and educate their children.

The members of the American Medical Association, which is made up of prominent physicians from all parts of the country, have done a daring thing in passing resolutions calling upon Congress to repeal the law which abolished the post-canteen at the forts occupied by the regular army of the United States.—*Chicago Tribune*.

Nonsense! The *Tribune* knows that the action was not taken by "prominent physicians," but by a handful of obscurities, most of whom are not usually in a condition to even know a "daring thing" when they see it.

There was 1,800 members of the Medical Association, and the resolution was almost unanimously voted down when it was introduced. They got together a few, estimated at not over 150, tools of the liquor traffic, and passed the resolution.

It is still some months before the assembling of Congress. This may enable the friends of the soldier to add to the volume of testimony appealing for a return to the old system—it cannot add to the character of that testimony.—*Washington Star* (liquor paper).

Nearer the truth, for once, than you intended to be! "Can't add to the character"—that's good. You mean to say, we suppose, that the canteeners will stick to their lies.

J. G. Holland wrote these words in Mrs. Hayes' album: "Women only can make wine drinking unfashionable, and heal the nation of the curse." Is your influence for God, and home, and native land? If you serve wine on your table, it is for the devil, against the home, and making drunkards.

ROTTED OFF BY BEER.

This is not a temperance treatise,

A Texas Wonder.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BRUTON, pastor Baptist church, Ripley, Tenn.

but it has a bit of fact in it that the total abstainer may show to the beer drinker, whenever occasion offers, says the *New York Mail and Express*.

The attention of the New York hospital surgeons has been called to the big number of bar-tenders that have lost several fingers of both hands within the past few years. The first case was that of an employee of a brewery concert hall. Three of his fingers of his right hand and two of his left were rotted away when he called at Bellevue one day, and begged the doctors to explain the reason. He said that it was his business to draw beer for the thousands who visited the garden nightly. The man was in perfect health; otherwise, and it took the young doctors quite a time to arrive at a conclusion. But they did finally, and it nearly took the beerman's breath away when they did.

"Your fingers have been rotted off," they said, "by the beer you have handled."

Other cases of a similar nature came rapidly after this one, and today the physicians estimate there is an army of employees of saloons whose fingers are being ruined by the same cause. The acid and resin in the beer are said to be responsible.

The head bar-tender of a well known down-town saloon says he knows a number of cases where beer-drawers have, in addition to losing several fingers of both hands, lost the use of both members.

"Beer will rot iron, I believe,"

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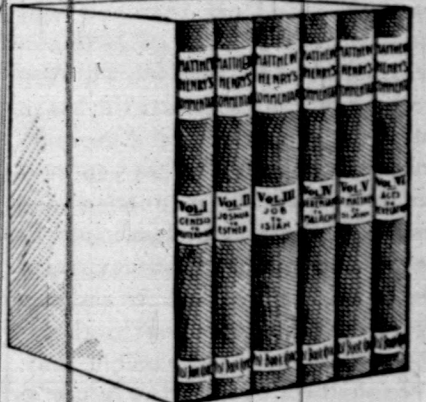
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Jackson, = Miss.



he added. "I know, and every bar tender knows, that it is impossible to keep a good pair of shoes behind the bar. Beer will rot leather as rapidly, almost, as acid will eat into iron. If I were a temperance orator I'd ask, 'What must beer do to men's stomachs if it eats away men's fingers and their shoe leather? I'm here to sell it, but I don't drink—not much.'"
—*Canadian Baptist*.

WRONG DIAGNOSIS.

(Louisville Courier-Journal.)

John Davis was picked up on the streets of Wheeling, W. V., pronounced dead by two doctors sat upon by a coroner jury, which found that death was due to heart failure, removed to the undertaker's, and within ten minutes sat up and sang the Doxology, was hustled into court and fined \$5 for drunkenness. The doctors and the coroner's jury were not tried.

What should be done with the signers of the petition to open the saloon, and the legislators for licensing the saloon?

Dr. T. D. MORGAN,

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Baptist Young People.

The Way to the Top.

The following words spoken by Mr. John D. Rockefeller in his address to the students at the University of Chicago recently, are worthy of careful consideration:

"I entreat you not to forget the friends who have stood by you during your struggle for an education; and return to them in loving and helpful attentions the price of the sincerity of you, unfailing appreciation. These expressions will give happiness to them, and the reflex influence of your words and acts of gratitude will bring blessings to you."

"We all rejoice in your hope of success. We trust that you will be so anchored in the possession of sterling qualities that you will turn to best account whatever life has in store for you. In the end the question will be, not whether you have achieved great distinction and made yourselves known to all the world, but whether you have fitted into the niches God has assigned you and have done your work day by day in the best possible way. We shall continue in the future, as in the past, to need great men and women to fill the most important positions in the commercial and professional world; but we shall also need just as much the men and women who can and will fill the humblest positions uncomplainingly and acceptably. The vital thing is to find as soon as possible the place in life where you can best serve the world. Whatever position this is, it is the highest position in the sight of God and in the economy of God."

"I tremble to think of the failures that may come to some of you who are possessed of the brightest intellects and capable of the greatest accomplishments. I shall expect to see many who are here present among the slow, methodical, plodding ones, who are not at all distinguished for brilliancy, go forward until at last they are found occupying positions of the greatest honor and responsibility. Some of the foes which threaten your success may not be apparent to you until it is too late. If you are to succeed in life, it will be because you master yourselves; and if you are to continue masters and not slaves, you do not need that I should say to you here today, that you must jealously guard the approach of anyone to you well being. You will do well not to underestimate the strength of such a foe. How many a young man whom I knew in my school days

went down because of his fondness for intoxicating drinks. No man has ever had occasion to regret that he was not addicted to the use of liquor. No woman has ever had occasion to regret that she was not instrumental in influencing young men to use intoxicants. So much has been said of late on the subject of success that I forbear making particular suggestions. The chances for success are better today than ever before. Success is attained by industry, perseverance and pluck, coupled with any amount of hard work, and you need not expect to achieve it in any other way."—*Baptist Union.*

Mississippi Baptist Young People.

We have about completed our arrangements looking forward to the trip to Chicago. Our route will be the Illinois Central railroad. We will leave Winona Wednesday, July 24th, at 3:16 a. m., and reach Chicago at 9:20 p. m. same day. Tickets for the round trip from Winona, \$19.75. Our headquarters in Chicago will be the Great Northern Hotel, at a minimum rate of \$2 per day. There is no finer hotel in Chicago than the Great Northern. It has been selected as the headquarters for the National Committee, and is also the State headquarters for New York, Pennsylvania, New Jersey, Virginia, Ohio, Kentucky, Kansas, Michigan, Indiana and Mississippi. Here is a sketch from a letter I have just received from the management:

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I have received in all to date about eighteen names for enrollment, one-half of which are from Winona. Many others are making inquiry, and, no doubt, many of them will go. Every Young People's Union ought to send a delegate—it will be money well invested. Every Church ought to send its pastor—it will be money well invested. Now you have all the facts before you. Send me your name at once for enrollment, and let us not have Mississippi lagging in the rear.

Fraternally,
ARTHUR FLAKE,
Pres. Miss. B. Y. P. U.

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